

Loyalty Recommended: E. 11. 72

IN A
SERMON

Preached before the

Worshipful Society

OF

MERCHANTS

ADVENTURERS.

AT

St. Stephen's Church in BRISTOL,
November, 10th. 1683.

BY

JOHN RAINSTORP, MA.

And of the City Free-School.

L O N D O N:

Printed by J. Wallis, for Joanna Brome, at the
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Loyalty Recommended: E. 11. 22

IN A
SERMON

Worshipful Society

MERCANTILE
ADVANCEMENT

St. Stephen's Church in BRISTOL

1105:90

JOHN R. KINSTON, M.A.

And of the City of Bristol

LONDON

Printed by J. Smith, for James F. Smith, at
No. 1, St. Paul's Church-Yard, 1837.

TO THE

Master; Wardens; Assistants; and the
Commonalty of the Worshipful Soci-
ety of Merchants Adventurers in *Bristol*:

Gentlemen,

TIS notoriously storied of Demosthenes,
That being to make an Oration before
King Philip, he stumbled in the very threshold.

Not that I put you in the Scale with the
King; or my self with the Orator: but that
which so much disheartened him, animates
me, (viz.) Your Greatness. As on the one
hand I have not run out of the Pulpit into
the Sea, pretending Directions, (or any thing
like them) towards Navigation; but only
that which is always necessary, true stanch
Loyalty, and that which holds (at least ana-
logically) among all creatures.

The Epistle Dedicatory.

So on the other I heartily desire your favourable Patronage to this honest design, of spreading Loyalty as far as the Name of Piety may reach.

I must Confess self-interest prompts this desire ; for thus I shall be secure from the value of those Censures, which (like a fog) may arise from the lower and ever prejudicial sort of People : but this, I hope, may be as voluntary in You, such eminent instances of Loyalty, as advantageous to me, who pressed the Necessity of a Plus Ultra.

I avoid Tedioufness, being in few words

Honoured Gentlemen,

Your Faithful Obedient Servant,

John Rainstorp.

SERMON

On 2 SAM. xv. 21.

And Ittai answered the King, and said, As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in death, or life, even there also will thy Servant be.

WHat News is this so strongly rumour'd ?
What Tydings has reached our Ears
from Jerusalem ?

Absolon would fain be King.

But may not this be unworthily put upon him
by men of envious and malevolent Spirits ? May
not this be a politick way for these to insinuate into
David's favour, by raising clouds of jealousies,
where there is no occasion of fear ? May not this
in probability raise them much higher, if they can,
have but *Absolon's Neck* for their Foot-stool ?

No:

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No : you will imagine him to be a person of honour, and therefore to be credited in his expressions, *Oh that I were made Judge in the Land ?*

Vers. 4

And what should hinder ? was he not a man of beauty, and without blemish ? so we are told.

2 Sam. xiv. 25.

Was he not a man of universally just inclination ? so he himself tells us in this Chapter. Was he not a man of marvellous courtesy to impart kisses to the very scum of his adorers ? Crafty salutes, and popular pretenses of justice !

Vers. 4.

But let our thoughts be kind beyond his merits, and suppose him a man without exceptions : 'tis great for any one, but what claim or title to the Crown ? *David* was still living : were he once fallen, the way to the Throne might be clear, and the Trumpet might proclaim *Absoloms* Triumphant introduction to Monarchy.

But the Kings Life puts a very great obstruction in the way, and hinders the young man from mounting the region of his itching Ambition.

Some course therefore must be thought of to remove these unpleasant rubbs. This as usually, was endeavoured by calumniating the Government, there is no man deputed of the King to hear thee. He is grown careless in the methods of Justice, and taken off from these things of noble concernments by things of much inferior moment.

Vers. 3.

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moment. *Josephus* adds that he told the people *מי אדוניאם יד נב מרע. (i. e.)* That his Father had evill Counsellours.

But if I were King, my mouth should be ready to pronounce, as soon as yours could demand Justice.

So base and fawning are the spirits of those that would raise themselves on the stumps of Popularity.

And by this means he stole the hearts of the men of *Israel*: (*Men of simplicity*) saith the holy Ghost.

Vers. 14.

That which pleaseth the Eye, or Ear draws the Rabble: and smooth speech is more regarded then wholesome Laws.

And now commenceth sorrow and confusion. *David* thinks himself no longer safe in *Jerusalem* (for fear will not suffer any to be secure) he commands his Guards, and retinue to make ready, and so takes his farewell of the City. But finding a stranger, his goodness was willing to dismiss him, and free him from the ill consequence of Rebellion, to which himself is exposed, *Return and take back thy Brethren, mercy and truth be with thee.* And *Ittai Answered the King, &c.*

Before I come to the substance of the words, I am willing to take notice of the Author of them, *Ittai* a stranger: A very eminent one.

The

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The great design of strangers, is to view the pleasantness of another Land, the temper and manners of the people, the Laws and Government of a countrey; and after the diversion of a different climate, to return back to their own native air and soyle.

Or to dispatch some business of great weight, which without traveling might admit of neglect or controversy: and those grand importances by this means are often sett'ed, which by reason of remoteness of place, and distance of persons have lain confused.

Or else to spy the condition of a countrey what Posture 'tis in. What places are least fortified, and lye most open to the enemy; what heart the countrey is in for provisions, and how the wills of the inhabitants are inclined to Peace or War. This we find surmised by Joseph to his Brethren. *Ye are spies and to see the nakedness of the Land ye are come.* And to what purpose else is *Absalom* recorded, to have sent spies throughout all the tribes of Israel?

Gen. xlii. 9.

vers. 10.

But for strangers to move out of their own sphere, and concern themselves with state affairs, things which belong unto the King is very rare: accounting it needless for them to interest themselves, as doubtfull of success; or unprofitable supposing it, but certainly dangerous, if a disaffected faction should prevail. But

But our great Heroe stumbles at none of these difficulties; he consults not the security of his own Person. He is so far from counting *David's* Retinue unnecessary, that he forceth himself as a voluntary supply. He alledgeth not the hazard of losing his estate, but boldly vindicateth the necessity of supporting the King's.

He tells not this or that Peer, or this or that City, that he will stand by them with his Life and Fortune; but assureth the King of his sturdy resolution, tho' danger openeth its mouth in the blackest and largest dimensions.

How worthy such a Daring and Loyal Champion against the degenerating Imps of Rebellion, that the King should enrich him with great riches, and make his Fathers house free in *Israel*?

And so I take leave of the person, and come to the substance of the words. *As the Lord lives, &c.* From which words I lay before you these two Propositions.

First, That Kings may be in danger.

Secondly, 'Tis the duty of all Subjects to stand by them.

First, *Ad generum Cereris sine cede & sanguine pauci Descendunt Reges, i. e.* that few Kings dye a natural Death, so saith the Satyrist. It had been happy if that observation had not lived beyond the Age wherein 'twas conceiv'd, at least that it

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might have been confin'd to the practice of Heathens ; or that the damnable Doctrine of King-Killing had not been dispers'd, as well as the *Jews* themselves ; but this is rather to be wished, than expected ; the Contagion is ran too far over *Christendome*, scorning to be shut up.

Men have villanously ran at the breasts and throats of Princes, and with no less mettal struck of Nobles, then that proud *Roman* did the heads of lofty Poppyes.

This unhappy Kingdom hath not had the least share of Experiance. 48 hath been late and dismall enough ; but as if that had been a trifle, as bloody malice hath been since repeated, and drove on with greater fury : the Son must be split by pretences of Friendship : then let him prophecy who smote him. Then dogedly condemned to necessity, or sell a birthright for fresh supplies : then suddenly sent to Heaven without so much as the pretence of an *High Court of Justice* : Such a thirst after more martyrs blood, as if what had been spilt already might not worthily create more Fasts in the Church of *England* ; then there are Festivals in the Church of *Rome*.

The thing is too plain being matter of fact ; let us inquire into the Reason, why the persons of Kings should be so miserably expos'd. Then the Methods which evil men use to compass worse designs :

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signs : as for the end of them, 'tis so obvious and so manifest to all of our Eyes, that I shall pass it. The reasons are.

First, their Dignity and this raiseth Envy.

It had pleased God Almighty, for the harmony of the universe, to make several orders and distinctions of men, as he hath vouchsafed to some more eminent parts and larger endowments, than to others: whence it comes to pass that some are better qualified for the managing of peculiar provinces: the hand that is expert at the spade is by no means fit to sway the Scepter. Nor the back which is clad with the coarsest weeds to be enwrapped with Princely Robes.

When *Persians* crown'd their Slaves, 'twas but a mock solemnity to their ensuing slaughter, and when such have got the crown by force, it hath been as far from the intention of nature, as the birth of monsters, which usually go out of the world in as little esteem as they came in.

Not that God hath by any means allotted an equality in the World, but according to the model of Heaven (*Where he is Sole Monarch*) he hath appointed a subordinate Government upon Earth, and tho' inferiour to his, he hath commanded that to be obey'd in the height, and made obedience a necessary part of mens Religion.

This name (we know) the Rebell uses as a
B 2 refuge

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refuge (I will not call it a Sanctuary) of all his underhand wiles and stratagems : Ask him what makes him forsake the Church, he can tell you nothing but Religion : ask him what makes him rail against, and murder *Archbishops*, and devote other Orders to a wretched doom : 'tis the same Religion.

Ask him what makes him to take up Arms against his lawful King, and appoint the Meeting fields as a seat of that War, which the Gospel hath forbid : 'tis the same Religion. In a word, ask him what makes him libel, encourage and contrive a general desolation : 'tis the same Religion, never is Religion so rack'd and tormented, as when General of the Rebels Army.

But this is only noise : that which sticks in their maws, is the dignity of Superiors : Gods dispensations seem too ragged for them, and therefore they would file them off : they think themselves (let Heaven measure as it will) men of as great knowledge and deserts, and as fit for badges of honour as others : but if Providence be ignorant and partial, they will be wise and just to themselves, and carve themselves out according to the value of their own merits. And by this means comes Kings to lye obnoxious to the envy, and sometimes the mercy of those Caytriffs that would strive to invade Heaven, were it not out of their reach,

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reach, and fly at his face by whom Kings Reign.

Secondly, Authority, and this raiseth stubbornness. This, Heaven hath not only stamp't upon their dignity, but engraven it so deep that no tract of time is able to wear it out. His Vicegerents he makes not only great but formidable, not only to be gazed on, and admired for their glory, but to be revered and dreaded for their power.

As the laws and badges of honour in other Kingdoms, were not for a meer shew, but the Terror of Malefactors, so among us they are no less significant.

This law bindeth every Subject to duty, and upon the failure the Ensigns of Power are to appear, and compel the unwilling Sons of disobedience.

But this is very distastful to embitter'd spirits; they are loth to truckle under that Authority which God hath erected, and fondly think that their many headed monster, a *Common-wealth*, would be best, because most suitable to their humors.

For the carrying on of this, what voices have been scrued up to the highest note? what stratagems have been kept awake? How many Ambassadors from Hell have taken their journey into this World, and compassed the Earth to and fro? What horrid lyes have filled the Air with a pestilential breath? How many doses of perjury swallowed without

without nauseating a conscientious Stomach? how many volumes of Paper wrackt into a promise of promoting Rebellion? How many draughts of poyson gluk'd in beyond the retriement of an antidote? How many fireballs hurl'd, never to be extinguish'd I suppose but by the blood of the engineer? Thus it hath pleased the Devil to dictate: thus it hath pleas'd his own Children to hearken. Our Saviours Question concerning the baptism of St. John may here be well propos'd: Is the Kings Authority from Heaven or by man? Doth God or the shout of the Rabble make a King? Doth he act by the appointment of God, or the suffrages of the scum of the people? That the Civil Authority is derived from the People, hath been long since exploded by all good men; and lately as a brat of Hell condemned to flames by the judgement of an University.

Oxon.

*Mar. Reb.
Transp. 2 P.*

If the former be true, as is the Opinion of one that I am sure is no friend to the Church of England, in these words: *The Power of the Magistrate doth most certainly issue from the Divine Authority, the obedience to that Power is by Divine Command.*

And in another place.

The dispute concerning the Magistrate's Power ought to be superfluous, for that is certainly founded upon his Commission from God, and for the most part sufficiently fortified with all human advantages.

If

If this be true; why do not men actively obey? especially where Religion is not invaded? proved by more learned pens than mine. Pretences of passive obedience are sinful where active may be paid *Salva conscientia*. This is the Judgement of one who was a great Prelate of our Church.

Bp. Sanderson.

But yet instead of this they cant and swagger, they conspire and bluster, they take counsel against the Lord and against his anointed, resolved to break their bands in sunder and to cast away their cords from them.

Bands as necessary as the Ligatures of nature shall be counted useles, and cords, tho' of a man, very unpleasant. Instead of this they Chequer the Law with the blackest odiums. The Law, the true garrisons of the Kingdom, they would demolish, by rendring its Execution unjustifiable and Heathenish, and all that shall be concerned for its interest enemyes to the people of the Lord.

By this means the *Chuff Phanatick* wrests himself into the affections of unintelligent unthinking Fops. And heightens *anti-Monarchical Principles*: but if this fails, then, as the King observes, in his Declaration, they resolved to betake themselves to Arms, to overturn the Government they could not undermine.

Thirdly, their Clemency and this raiseth Contempt.

That

That which should not only secure them, but make them objects of the most endeared affections, is seconded with scorn, and that which proceeds from pure love and tenderness interpreted to be the effect of fear, and cowardise. This is founded upon the disingenuity of mens tempers, not any defect in the Government, the Cordial is still excellent in its own nature, but the foulness of the Stomach that receiveth it renders it distastful and nauseous.

Sen de
Clem.

I will indeed agree with the Philosopher in this, that *Nullum Clementia ex omnibus magis quam Regem aut Principem decet*, (i. e.) Clemency becomes none more than a King or Prince; as much as liberality doth a rich man. This is a very great Jewel in his Crown, and while that is supported by vertue of his goodness, it shines illustriously: but when men shall strike at a countenance because pleasant, and trample a Prince for his condescension. I am of the mind of the same Author, that *Omnibus ignoscere crudelitas*. (i. e.) 'Tis Cruelty to Pardon all.

There is a time indeed, and in some cases, when Clemency may be necessary (so far I will be an Advocate for wicked men) when there are hopes that its ends may be attained, and stubborn men won to fair Conformity, when as Seneca observes, *verecundiam peccandi facit ipsa clementia regentis*:
but

but when men upon those gentle methods grow rampant and incorrigible, and drive on Rebellion with the rankest forces of impudence, tis time to assume a severe countenance, and give the Law the swinge of its power. And this is assented to by an Enemy both to Kingly and Episcopal Government. If this gracious temper (saith he) be inconsistent with the nature and ends of Government, it behoves them (meaning Princes) to beware, and by rougher methods to provide for their own and the Peoples security.

*Mar. Re-
hear. Tran.*

Gentleness hath then the same effect with Poyson: it doth swell men up to such a Prodigious bulk, that they are not able to contain themselves from bitter calumnies against the sweetest of all Governments.

You see how this works with loyal breasts: those that were good are made better by it: those that would otherwise never have flinched or receded from their duties, are however heightened by a Princes favour, and apprehend a necessity of becoming more publick, and exemplary in their Loyalty.

But the Schismatick soon forgets all kindnesses, Acts of Oblivion, or Toleration will not oblige him: if the King will not grant him every thing, were as good he had denyed him every thing, and this was the Ruine of the late King. He

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had granted too much, and because he would not be as endless in concessions, as they in their audacious demands, they musther'd him.

Ubi discrimen inter malos & bonos sublatum est, confusio sequitur, & vitiorum eruptio. (i. e.)

Where there is no distinction made between good and bad, confusion follows, and the breaking out of all vices.

This in probability was the effect of *Augustus's* mildness: being inclinable to pardon *Sina*, who design'd to slay him while he was Sacrificing; after some deliberations within himself, he is brought in thus observing, *Ego sum nobilibus adolescentulis expositum caput, in quod mucrones acuant (i. e.)* I am the man whom my young Nobles design'd to murder. Such is the baseness of Rebellious spirits which ought by the Kings mercy as by a load stone to be drawn closer to his embraces, that they fly at his face, and upon the least suggestion of a Traitor, they will rather hazard a halter in opposition to the Government, then stir one inch for the preservation of their Sovereign.

Now the means which disaffected miscreants are us'd to work by, are reduceable to two heads.

First, by infusing into easy men dislike against the present Government, and so not only alienating the affections of men from it, but putting them into an hostile posture against it.

To

To compass a civil War or what is worse a sudden and general massacre, *England* may defy all Kingdomes in the world to come near it: To propagate those black platforms, how fruitful hath it been in lyes, subornations, and infidel Juries; nothing hath been stuck at by our thorow paced Religionists, whose consciences have been made stalking horses unto villany, and their Souls Panders of rapine and murder.

All Sectaryes, however different from each other, joyn unanimously in vilifying the higher powers, and making them appear in what colours they are pleas'd to bestow upon them.

And those are always the coursest: the King shall be represented not Great, but Monstrous; an unweildly, unconcerned, tame Governour; but when they feel the fangs of the Law, their note is changed; and then Arbitrary Power, and Persecution are buzzed into the Ears of the people. And when the stream of passion flows, they do not stop there: they load his Royal and undoubtedly Lawfull Successors with Popery, to make a Bill of Exclusion slip down the more palatably, as if Inheritance were founded in Religion: they criminate his Privy Council with weakness and perfidioufness: they arraign his Judges, and condemn all higher or lower Stations that are undaunted in their Loyalty; but chiefly those that

are entrusted with the choicest share of Govern-
ment.

Against these they swell and blow up their nostrils; they fasten upon them either a hat from Rome, or a plume from France; And insinuate to those that live only on present sense, that their All lyes at stake, and that they are dealt with as Slaves use to be sold into bondage.

Thus when the Grecian *Shastbury* contriv'd to take off a Noble Peer, one much honest (I think) then himself; he first made the people believe that he was bribed to betray the Army to the *Trojans*.

When by these cob-web textures they have persuaded the credulous to believe, that which they never did themselves, it may be very rational for those of an ordinary capacity, to ask what may be done in this so sad and desperate a calamity: and they will soon be answered, if they have any kindness for themselves and Families, which is natural; if they have any regard to the settlement of a better Government which is morall; if they have any love for Godly ministry, which is Divine; if they will lend their helping hands, (i.e.) And themselves for Rebellion, they doubt not of a thorough Reformation.

Secondly, Reformation, to set up such a puppet of Reformation as this, it was clearly proved that

one of the Regicides which was hanged, since the Kings restauration, was sent from New England hither for the promoting of that bloody Civil War, farther explained thus, That he was sent hence to Ireland, for the driving on the design to extirpate Monarchy. The strongest poyson cannot want a leaf of Gold for a Cover; nor the grandest wickedness a florid pretence of piety.

To seek God in Prayer, is a fine cue for the striking off the Head of his Anointed. *Joab's* Kiss and his Sword were at no great distance from one another.

You see (saith the Rebel) how men sweat and groan under the heavy weight of state Pressures: for absenting themselves from their Parish Churches: there were indeed strong endeavours used to free us from our yoke, and deliver us from the cramping severity of a penal Act made by *Queen Elizabeth*; if we come to Church we are pester'd with Superstitions and Ceremonies. And there were ways thought of to suppress them, but obviated by the Patriots of Episcopacy: if the restless labours of good, that is, disaffected men, had taken effect, *quam in urbem?* &c. What a glorious Metropolis should we have had? what prosperous Kingdoms? what an admirable face of Government in the Church? Our Common-wealth might have been the envy of the treacherous *Barbarians*, and our Church a pattern

pattern to the plantation at *Geneva*, or the rigid discipline of *New England*.

Could we have but one that desires it for King, we have his Royal word for it, that he would do every one Justice.

No complaining in our streets: those that had too just occasion, would have had their mouths sealed up to a perpetual silence. No warping men of religious tempers; such a Religion is naturally so: no corruption of Courts with bribery, nay perhaps not such a thing to be heard of amongst us.

We would govern you quietly by the Sword, secure your rights and possessions from the invasion of others; give your Consciences liberty of managing your souls, at your own rate; and give your painfull teachers the fattest encouragements for their undertakings.

And by these means they render the Present Government hatefull and insupportable, and put ignorant Dolts on madding for (they know not what kind of) alteration. But however some may ripen themselves for the *fatal Tree*, by acting contrary to their knowledge, and others of great ignorance, and facile belief, been persuaded into the Lawfulness of Insurrection, yet the obligation of Loyalty never ceaseth.

2 *Prop.* Tis the duty of all subjects to stand by their Prince in case of danger. Many are willing

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in the time of his peace and prosperity: but flinch at the approaches of peril: But standing the burnt, as 'tis the mark, so 'tis the duty of every true subject.

First, upon a principle of Justice. It hath been thought fit not only in ours, but other Kingdoms, that Life-guards should be instituted for the preservation of their persons: altho in ours they were first voted useless; indeed they are for their bloody purposes: and afterward were to be smartly attacked, witness the confession of him who *Tyburn* stop'd in his career. But however 'twas but just in those who would have stript him, to have offer'd their own persons as a Guard for his security.

Under whose Umbrage do they themselves shelter themselves? By whose careful inspection do they sit every man under his own Vine, and his own Fig-tree? Of whom may it be said, under his shadow we live? Is it not of the King?

Is it meet then, that we should receive the full, and comfortable influence of his Protection, without paying the least Tribute of our Assistance? Is it just that he should be bound with an Oath at his Coronation (frequently hinted by those that do not understand the words) and is it not as just, that Subjects should be obliged by an *Oath of Fidelity*? Bare words are but a slender security. What hath the King to trust to in case of *Purbeck Invasions*? What hath he indeed to trust to in case of *Domestick*

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such Assaults and violence to his Person, when even those that gave their words for his Defence, shall be as forward in their Actions for his Mischief and Ruine?

Can the dull Earth reflect those beams upon the Sun, which she hath received from his benign influence? Can Rivers return their grateful Streams to the Sea, whence they are derived? Can small obedient Creatures draw their stings as so many swords to dispatch those *Duoans*, that shall intrude on the Territories of their Monarch?

A foul shame to all Professors of disloyalty, to be out-done in points of justice by these small Insects, and the most senseless parts of the Creation.

2. Upon a Principle of honour. And here the moral Question; whether it be in the person honouring, or the person honoured, may be answered affirmatively in both.

'Tis so in the Subject that industriously hazards all to put his Prince out of the reach of danger.

Were the truth of this sermpled, I might produce many instances of those whose Memory lives for ever, for standing between Death and their King.

And we our selves alas! are too sensible what a Blow *England* receiv'd at the dismal Stroke given to our late Sovereign; what a black brand of Infamy was affixed on that Score, how odious

an

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an *English* Man sounded in other Countreys, honour'd with no greater Title, then that of a *Devil*.

In standing by our King, we stand by our selves, and in honouring Him, we are the most forward consulters of our own Glory. Our Schismatics vilifying of him, have caused him to be lessened abroad, and this was intimated (as I am informed) by an Heathen Ambassador.

Τὸ πρῶτον τῶν Περσῶν δύναμις ἀπάρτε· ἐκ τῆς βασιλευμένης τοῦ μεγάλου καὶ μεγάλου βασιλέως, ἡ δὲ τῶν ἄλλων ἀνδρῶν οὐκ ἔστιν, ἀλλ' ὅτι μᾶλλον τῶν ἄλλων τῶν βασιλέων αὐτῶν. (i.e.) *The Power of the Persians we know grew to such an height, not by the wisdom of the men, but by the great observance of their Kings.*

Nothing can add more to his Renown abroad, then the strong experiments of our united duties at home; by which we at once render him truly Glorious, our selves famously formidable, and our Posterity seled upon the Foundation of a *Perpetual Monarchy*.

Οὐδὲν γὰρ ἐν ταῖς πράξεσιν αὐτοῦ, ὡς ἐν τῇ δυνάμει ἐκείνῃ. (i.e.) *It is manifest that those that obey their Kings, constantly have the greatest Strength.*

Whosoever then should endeavour to Eclipse the Splendor of the Crown, would find themselves under a greater Cloud, and (as it is reported of those that fight with Spirits) would find every blow that they offer to Majesty, to be irresistibly thrown on their own heads.

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3. Upon a Principle of Conscience. Every part of the Moral Law binds the Conscience; standing by the King in times of danger, must be a part of that, or else the Honour enjoyned in the Fifth Commandment, men make no better than a piece of painted Pageantry. And this the Rebel doth not value: he will easily adventure the violation of the Divine Law, if he can escape the scourge of the humane.

What Security then hath the Prince from factious spirits? The greatest is an Oath, because this doth immediately bind the Conscience.

If now Conscience be the knowledge of a thing, to be good or bad in order to a regular Practice: (I can collect no more from Dr. Hammond's small Treatise of it) what kind of Conscience must those men have, that have sworn not only not to *Act*, but not to *Conceal any Treasonable Design against the King*, have yet been prodigal of their Labors in the most direful expeditions, Conspiring the Murder of their King, and a general ~~war~~ *war*. others timely hearing and concealing the *Debates*, as if the Ear was not as guilty as the Hand, they are alike in the Oath, they render Traytors as liable to Temporal, as they are Ambitious of Eternal Punishment. Oh injur'd name of Protestant Religion; the ~~reputation~~ *reputation* of which, make a mock of

are mov'd by humor, thinking themselves bound to pursue the bent of their inclinations, or phancy; pleasing themselves with that which in irrational Creatures supplies the place of reason, or passion: being transported with groundless jealousies, drawing false Conclusions, from false Premises, viz. The Great King would sell us and bring in Popery; therefore 'tis lawful to Murther him: or the instigation of *Satan* putting them on to resolute courses of Lying, Swearing, Reviling, Damning, or shedding of innocent blood: they couch all under the Name of Conscience, which (if regular) must have the most lively tendency to the preservation of Government.

4. Upon the Principle of *Profit*. This I shall not long insist on, because too sordid for a principle of Humanity, much more of Christianity.

This hath made some so cold, when the King hath been besieg'd with dangers, that they would not stir so much as their Tongues in his Vindication: willing with one sort of Vermin to fall on their Legs; if the Government stand, they know themselves secure: if not they hope they shall be so for the sake of disloyalty.

This hath made others hot and fiery for the un-
hinging of the Government; men that think they have not honour enough for their merits, and so cry down the King as unequal in his

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distributions : or some that have been turned out of Offices compendiously sweet, because they knew not how to behave themselves in them : or other Roysters that have lavished the share they had in the last Crown, and Church Lands : or a fourth sort Nonsensical Nimnyes, that have been at great Expence in standing by their unhappy Post, and have little other livelihood than the promises of those that have a just Title to nothing.

But in couragiously appearing for our Lord under God, there is real profit, and such as all good men like.

A profit mixt with a good conscience : a profit unacquainted with new *England* over witting, a profit without balderdashing Ware and Religion together ; a profit without a sigh at the end of a lye to bind it.

When the King is free from danger such a profit do good industrious men usually find : preserv'd on the Sea from unwelcome *Pyrates*, this in particular concerneth this Honorable Society : in the Ports of lading, from abuses and outrages, secured in the times of War from fears, and dreadfull apprehensions, by his Majesties ships, those stout and impregnable bulwarks. On the Land from rude and uncivil incursions, by depending on the Wisdom and Power of our Sovereign.

App.

App.

Who then would not enter the List with *Ittai*? Who would not be with the King in Life to rescue him from those Sons of Hell that lye in Ambush for him?

But if in Death (a Natural one God long avert, a Violent one Ever) who would repine to answer the same summons with Him? But who would not rather choose (if it must be so) to be thrust out with him, then to lead a Slavish Life, inferiour to the Mercies of Death?

Let us leave the disposal and event of things to Him that turns the Dial of the World at his own pleasure. But withall wish that the observation of the *Roman* may be true, (viz.) *That Kings are never firmer in their Throne, then after a Rebellion.* *Cor. Tac.*

Let us pay all due reverence to that dignity which Heaven hath fastned on the Crown: let us return all submission and obedience to that Authority which God hath let down from the throne of Heaven to the King's; let us embrace his clemency that had rather rule with a Scepter of Gold, then dash in pieces with a rod of Iron.

Let us abominate the principles and practises of all those that are past amendment, as is plain by
this

Loyalty Recommended

this unparallel'd Conspiracy : a parcel of (I want words) the spawn of Fire and Brimstone, not to be prevailed on by dignity, or compelled by Authority, nor melted by clemency : speaking evil of the one, resisting the other, and shamefully undervaluing the third. Let us inform the people of those devilish and sinfull means they use to bring the Palace to a Dunghil ; those swarms of lyes which have fled abroad, and they suck in as truths unawares ; and what a blessed reformation is like to ensue. Such a one as would turn Churches into stables, and the revenues for a maintainance for themselves, and better natur'd Creatures, their Horses.

But if Justice hath not quite forsaken the Earth if principles of Honour sway : if conscience hath not lost its forcible power.

If respect of private Interest (which of right ought to be least, but with some is most powerfull) will attract us ; every thing will add speedy wings to our Loyalty, teach us to cleave closely to our King in his greatest extremities ; expressing our selves to him in the words of *Ruth*. *Where thou dyest will I dye, nought but Death shall part thee and me.* And when the Guards of Rebellious Angells, would make him a man of sorrow, to cry out with no less fervency then when he was anointed with oyl of gladness, God Save the King. Amen.

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